

The Indian Missionary Record

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LEBRET, SASK.

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Rev. G. Lavolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebreton.

A MESSAGE TO THE INDIANS FROM M. CHRISTIANSON.

General Superintendent of Indian Agencies.

With spring around the corner we are again becoming garden minded. This is even more apparent when mother tells you that the vegetable stock is rapidly becoming depleted and those left are now losing their fresh taste. Our efforts must therefore be renewed and an even greater inducement to raise bigger and better gardens next summer should be felt throughout.

We all agree that gardening brings pleasure, health, and food economy to all who take a keen interest in it. It is interesting to note that young and old, small and big, can all participate in this Better Health Program.

The weather and the growing season wait for no one, and once we let it go by without accomplishing anything, another year must pass, thus wasted, before we can get started again. Then why not let Dad or that big son of his get out his horses and plow, let mother plan and get her seeds, and all the family get together and plant, tend, weed, and water wherever possible? What a pride it will be in the Fall when the storehouse is replenished with an abundance of fresh vegetables!

The drought — it is the biggest foe we have but we must not let this get us down. There are always ways and means to combat it. One Indian in the south country has solved this problem by having a spring do the watering instead of the rain. He cultivated his garden near a spring of water, dug a dam, and irrigated whenever necessary. Similar projects were accomplished on other reserves and still others grew very large gardens so that the small yield would give them sufficient vegetables. Again others divided up their gardens by planting some of the vegetables in lower places where water disappears quite late in the spring.

In addition to the individual gardens that are grown on many reserves some of the Indians participate in Community gardens and others have club gardens such as Homemakers' Clubs. These are to augment the home plots as it has often proven that a united effort with many ideas and experiments brought together gives gratifying results. Also, on many of our reserves school gardens have been advocated and the youngsters have taken a great deal of interest and pride, thus obtaining results in a different way.

One Homemaker's Club reports that last year, which was one of the dry years, 40 bus. of tomatoes were gathered and 75 sacks of sweet corn. These results were obtained by working together and adopting the most efficient methods. Here too, storage accommodation was enlarged upon by building cellars in the various homes.

A little thought, a little ambition leads one on the road to success and the spring is the best time to start with new vigor and energy. The Indian Agent, the Farming Instructors and others, are all ready to help. Consult them and together make this year a very successful one.



Indian Girl, Cluny, Alberta.

NORTHERN INDIANS SHOW VICTORY WAY

DAWSON, Yukon. — Canada's Indians of the far north are doing their bit to put the Dominion's second Victory Loan over the top.

Digging out war costumes and paint that hadn't been used since 1910, braves of the Moosehide tribe, near here, under the leadership of Chief Jimmy Wood staged a war dance, that hasn't been seen in these parts for years as the feature attraction of a big community dance at the Indian village of Moosehide, four miles from here. The affair netted \$80, which will go toward buying Victory Bonds.

Assisted by eight native women and seven youngsters, young bucks of the tribe danced and swayed to the rhythm of tom-toms before a crowd of 100 Dawson residents and as many Indians from the village.

MISSION CORNER

NEWS FROM MUSCOWEQUAN RESERVE



Isidore Kasheep with his second wife Eliza Akan.

February was a month of separations on our Reserve. Many men left us to go to work at the camps. Nine went to Hudson Bay Junction, in Manitoba—fourteen to Kapuskasing, in Ontario. Some joined the army and two others left for the other world.

Isidore Kasheep died peacefully on February 17, after a long sickness; while the old man Bigsky died suddenly on February 19th.

Isidore Kasheep, ex-pupil of the Muscowequan School has been always an exemplary boy for his schoolmates. Loved by all for his good character, kind to his companions, respectful to his teachers, successful in his class and very cheerful in all the sports.

Once he was miraculously saved from death. On coming back one evening, with a load of cordwood, when passing on the Railway Crossing, the runners of the sleigh got stuck on the rails. The train was coming close; what to do? Impossible to move. Nobody around to help, save God and his guardian Angel. Suddenly the draw pin of the double tree fell off and the horses left the sleigh on the track and he ran away with his two horses. Two minutes after, the flier was passing carrying away the sleigh and the cordwood, but he was safe and no accident. "Thanks to God and my Guardian Angel" as he was saying.

In 1934 he was 18 years old and he left the School. We saw him often coming back to the Mission for assisting Mass on Sundays or joining with boys for a good game of hockey or other sports.

In 1936 after a serious preparation he joined his life in the Holy State of Matrimony with a School girl called Cecilia Severight. They had a nice and Christian wedding at the School. Two happy years passed, but everything is short on earth. Several trials were awaiting him — His wife fell sick and died. A few months after, his heart bled again when his first child died.

A year later he got married a second time in the Chapel of the School, with Eliza Akan. They lived happily for a few years only, then he himself fell sick, had a pneumonia which turned into Tuberculosis. He

had an offer to go to the Indian Hospital at Fort Qu'Appelle, but he refused, afraid of being too lonesome for his wife and his only child. He never recovered since. Gradually he was going down. Often Father Robidoux, went to visit him at his home, seven miles from the Mission, on Touchwood Hills. In the last visit, he was asking the Father if he could not be taken back to the School of at least closer, where he could receive Jesus oftener. His desire was granted; a charitable friend, Paul O'Ganape, took him to his home closer to the Mission where Father Robidoux could visit him nearly every day and bring him Holy Communion. He died peacefully on February 17th, after having received the Last Sacrament. The funeral took place in the Chapel of the School among a big crowd of relatives, friends and children of the School. During the service Father Principal said a few words to the community, sympathising with the family, and thanking God for having granted such a good death to that young man, then adding that it is true to say: "a tree falls on the side on which it is leaning." So with Kasheep: he was always a good boy, a good pupil, a good citizen, and so he died a good Christian."

Ambrose Manitopies

Unfortunately the old man Bigsky, being yet pagan, did not have the same privilege as Kasheep, to die in such a Christian way.

He suddenly fell unconscious on February 18th and remained in this state one full day and never recovered. Several Indians on the Reserve said that they often heard him saying: "I will be baptized just before dying." Poor man, he waited too long!

The Missionary

Baptism — Alex Mahiganens and Madeleine Akan had a new baby born on February 9th. He was baptized, receiving the name of Mary Josephine.

Edw. Mahiganens

New gardeners at the School — big boys and girls are already studying the art of gardening and preparing the seeds for the garden at which they will work under the direction of their Superiors. Everybody has to carry on in Canada, especially in this time of war.

A Volunteer

ECHO OF THE MUSCOWEQUAN INDIAN RESIDENTIAL SCHOOL

Lestock, Sask.

In every good family, when it is the parents' feast, all children join and rejoice with them together. So we are doing here also, when it is our Superior's or Teacher's Feast.

On February 17th, being the 106th anniversary of the approbation, by His Holiness the Pope, of the Oblate Fathers' Congregation, we all joined with them in their joy and happiness.

In the morning we had a Mass of Thanksgiving in honor of the whole Congregation of the Oblate Fathers.

(Continued next page)

ers and our good Missionaries of Lestock.

Then did we not make a hearty applause at breakfast, when hearing Father Principal give us a full day holiday. As it was quite cold outside, the small girls stayed indoors to enjoy a Bingo party of two hours, crowned with prizes; while the boys went outside for a "hot" hockey game, though it was very cold; and the big girls with their devoted teachers prepared the stage for a concert.

After dinner, all the staff: Fathers, Brothers, Sisters, employees and children were called at 2 o'clock into our hall for the concert.

We had fifteen selections on the program. Among these were the Compliment Drill, then the Mouth Organ Band, the Kitchen Band, Recitation, Songs, and Piano, etc. The last number was the arrival of our foreigners at the occasion of Shrove Tuesday. What strange costumes they had! We welcomed them all by joyous cheers for the delicious treat of candies and peanuts brought to us.

To finish the day, we were supposed to have a sleighride but as it was too cold, it has been postponed to St. Joseph's Feast. This is the happy day amongst many others that we enjoyed with our Superiors, our Teachers and Schoolmates.

Priscilla Thomas, Gr. VI.

SANDY BAY INDIAN SCHOOL RECORD

A proverb says: "Better late than never." Today Sandy Bay School wishes to put into effect this truth by rendering this chronicle.

In early Sept., Rev. Fr. Comeau asked the Dept. of Education in Winnipeg to open a school outside our Reserve for the Half-Breed children. As he didn't have any school house he had one transported from a distance of several miles through many hardships and trials, but as a courageous man, he succeeded marvelously. His school was opened in December with the attendance of 30 pupils. Mrs. Napoleon Roy, the owner of the General Store of the Reserve, is the teacher in charge. She is really interested in the welfare of the children. Rev. Fr. Comeau visits the school every now and then, instructing the pupils in religion. Fr. Comeau has spent a few weeks in the hospital, then he came back to us for a short stay since he was called to visit his missions. There he spent over a month instructing the children as well as the adults. We were all lonesome for him and wished eagerly for his return. He arrived on February 20th. I hope that he will not leave us now for a while. Feb. 2nd, Candlemas Day. Mr. Rodrique Roulette and Miss Josephine Spence were married this morning. They have certainly selected a nice opportunity to start a new state of life. May the Holy Family protect them.

Rev. Sr. St. Gedeon, our nurse, had to leave us today to go to her former missions of Marieval, Sask. She had dwelt in S. Bay over 6 years, useless to say that she is sincerely regretted by everyone. She was replaced by Rev. Sr. St. Gustave of Marieval. A very hearty welcome to her and we wish her a long stay with us.

Feb. 9th. Another wedding in our chapel this morning: Mr. Abraham Sutherland with M. Isabelle Spence. The nuptial Mass was sung by the children of the school.

Feb. 16th. Yesterday arrived a team loaded with visitors from Ebb-and-Flow.

A young couple was among them. They were coming to get married. Mr. Joseph Houle and Miss Rose Davies were the honored ones. The ceremony took place the following morning at the 6:30 a.m. Mass. The singing was done by the children. The bride and the groom left in the afternoon for their cozy home of Ebb-and-Flow.

Ida Papl, Grade VI

QU'APPELLE INDIAN SCHOOL

SPORTS NEWS

Another skating season has come and gone. It is with a feeling of sadness that we watch "old Sol" turn the ice into water. For many moons the rink was the centre of much attraction and enjoyment. How thrilling it was to don the blades and race round and round like a bird on the wing.

An intramural hockey league consisting of three senior teams was formed. Several inter-class games were played which were very interesting.

An all-star team was selected from the league players to battle outside teams. In the series played with Lebreton the Indian boys lost the first game but won the next two in a row by the scores of 5-2 and 7-0 respectively. Both these games were featured by fast skating, smooth passing plays which really clicked, resulting in more close range shots. The rear guardsmen stood up well and displayed some clever defensive tactics. Stanley Poitras, the stubby little goal-minder, received a well deserved shut-out for his sparkling performance in the nets.

On March 1st our all-stars were defeated by the scholastics of the Seminary to the tune of 9-6. We have no excuses to offer except that the team was without the services of Kenneth Yuzicapi the husky defense player whose well timed checking has on several occasions broken up many a dangerous rush.

"The All Stars"

Goal, Stanley Poitras; Defense, Kenneth Yuzicapi, Clifford Carriers and Peter Dubois; Forwards, Charlie Ahdemar, Bert Sayer, Louis Chaske, Harry Bellegarde, Cecil Wajhunta, Michael Desnomie.

"Players' Record"

	G	A	P
Charlie Ahdemar	6	4	10
Peter Dubois	4	4	8
Harry Bellegarde	4	4	8
Albert Sayer	3	4	7
Louis Chaske	0	6	6
Kenneth Yuzicapi	0	6	6
Cecil Wajhunta	1	5	6
Clifford Carriere	0	5	5
Mickey Desnomie	1	4	5

Harry Bellegarde, Gr. VII.



EDITORIALS

THE POPE'S JUBILEE

The Holy Father's Episcopal Jubilee will be celebrated in Rome on May 13th, but in the Archdiocese of Regina, Sunday May 10th, has been set aside as a day of faith and thanksgiving to God, and on that day a general communion is to be made by the faithful, special prayers will be offered up, and the Blessed Sacrament will be exposed during the day. We urge the faithful to spend that day in union with our Holy Father who has won for himself the unstinted admiration of the world by the qualities of his heart as well as his mighty intellect. To quote the pastoral letter of Archbishop Monahan: "We know that your loyalty to the Vicar of Christ will urge you (pastors) . . . to bring to our people the teachings of the Church regarding the Papacy and the place of honor and influence that the popes have won for themselves in the world, in our days more so than any time for some centuries past."

EASTER DUTY

The third precept of the Church urges us to confess our sins at least once a year. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all iniquity. (I John 1, 8-9)". This precept is closely allied to the fourth which is "To receive the Holy Eucharist at least once during the Easter time."

These two precepts oblige under pain of mortal sin. The Easter time begins on the first Sunday in Lent, and ends on Trinity Sunday. (This year May 31st). Many Catholics are very neglectful of the observance of these two precepts. The confession and communion received at Christmas time does not fulfill the obligation of Easter duty. No effort should be left undone by the faithful to obey the precepts of the Church.

SUPPORT OF THE PASTOR

Yet another precept of the Church obliges the faithful to contribute to the support of the Church and Her Clergy. In many mission districts the difficult times through which we are passing are brought up as an excuse to avoid the fulfilment of this grave obligation.

Yet every one, insofar as he is able to do so, must contribute to the support of his missionary and to the

upkeep of the Church buildings. Many people seem to take it for granted that, because the missionary is very tactful and cautious in asking for money, there is nothing to be contributed to the Church. In many mission churches the collection plate lies covered with dust, and very rarely will any one volunteer to give as much as twenty-five cents. The odd pennies and nickels amount to very little in the course of the year. We would like to remind you that the missionary is hit just as hard by the lack of money as any one else, and yet he will make all the sacrifices necessary to keep on visiting his flock regularly. This costs money: for train fares, meals, gasoline, upkeep of horses, all this amounts to a tidy sum every year. The buildings have to be painted from time to time, repairs have to be made, candles, etc., have to be bought. So, take the resolution now to be more generous for your missionary, and God will reward you and bless your work in proportion to what you have given to the Church.

Our Lord paid the tax due to the Temple in Jerusalem. "Give it to them for Me, and you." (Matt. 17, 26). The Church commands us to support Her and Her Clergy so that we may do our part to help the Church do Her work on earth, and because we are bound in justice to provide for the needs of God's ministers. "So also the Lord ordained that they who preach the Gospel should live by the Gospel." (I Cor. 9, 14.)

Many special collections are taken every year for special purposes: Propagation of the Faith, African Missions, Church Extension, Holy Land, Peter's Pence (for the Holy Father), Seminary. These collections have a very urgent purpose and should be contributed to generously.

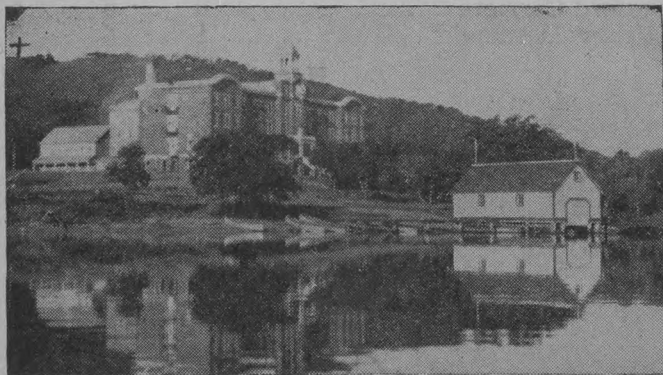
DUTIES OF PARENTS

Canon 1113 in Church Law says: "Parents are under very grave obligation, according to their means to attend to the education of their children, both religious and moral, physical and civil, and also to provide for their temporal good."

This obligation is imposed upon parents by the very law of nature; canon law reaffirms, defines and enforces it. That Catholic Church has always maintained that the rights and duties of parents extend to all functions of education. As far as depends on them, they are bound to make their children strong and good men and women, good Christians and good citizens.

OUR CATHOLIC MISSIONS IN THE WAR ZONES

Last year when the British Commonwealth was alone fighting the colossal powers of the aggressor nations, and the struggle was confined to the eastern hemisphere, we reproduced in our columns an article from the official organ of Jesuit Missions published in New York City under the caption "If Britain Falls". The point of the article was that the defeat of Britain in her struggle with Hitlerism, and the consequent collapse of the British Empire, would involve the far-flung missions of the Church in disaster. Startling facts in support of this summing up of the then situation were presented, and Catholics were urged to pray that such a calamity be averted, if not for the sake of England, at least for that of the Church. If that was true then as it undoubtedly was, this appeal for prayers comes at the present



Oblate Seminary, Lebreton, Sask.

moment with redoubled force. A year ago it was Europe, Africa, and the Orient which were threatened by the aggressor forces and it was particularly the missions of Africa and the Orient that the Jesuit paper had in mind. Since then the war has spread to distant points in Asia and the fine missions of the Far East have been over-run by a new enemy of intense pagan ferocity. It is true that the British Commonwealth is no longer alone in the struggle. We now have allies of tremendous power in Russia and the United States. We may look upon it, we suggest, as an answer to our prayers that Russia was prepared when the test came, and has been able to give the hordes of Hitlerism a very considerable set-back. Russia, of course, did not do this in support of the Catholic missions, but Almighty God moves in a mysterious way His wonders to perform and the missions of Africa and some parts of the Orient are now much safer, we may believe, than they would have been had there been no Russian intervention. On the other hand the turn of events in the Far East has had heart-breaking results from the point of view of the wonderful missions of the Philippines, Malaya, and the Dutch possessions. The Philippine Missions are staffed principally by American missionaries and they are now in the hands of the Japanese. The missions, too, in British Malaya have been the centres of terrific fighting throughout the whole length of the Peninsula and we have grave fears of what has happened to them. In the language of the military communiques the present situation in these well organized mission fields is confused as there seems to be little definite information coming out about conditions under Japanese occupation.

The whole Catholic world is anxiously awaiting authentic news and hoping and praying for the best. We will all, of course, do what we can by financial support of the Victory loan, to aid in Canada's war effort, but what will be really effective are the prayers with which we shall storm heaven to protect our missionaries and their people and shorten the time of this tragic visitation.

(Courtesy N.W. Review.)

GARDENS

The importance of gardening is twofold: as a health and economic measure one benefits by a vegetable garden. Every one should have enough potatoes and vegetables to carry him over throughout the winter. The weather has been unfavourable in many districts year after year. Yet we should persevere, because of the importance of vegetables in the diet. Health improves in proportion to the vegetables consumed. The women should have a greater interest in the vegetable garden, which will give a greater variety of food, and lessen the cost of living. Taking care of a garden means curtailing unnecessary travelling, demands a great deal of patient toil. But the results are well worth while the efforts made. Beans, beets, cabbage, carrots, corn, cucumbers, lettuce, onions, peas, rhubarb, squash, tomatoes and turnips should be found in every garden.

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SIoux INDIANS HELP RED CROSS GENEROUSLY

The Standing-Buffalo band of Sioux, at Fort Qu'Appelle has deserved well earned praise for its generous contributions to the Red Cross Society in the past years. When it is remembered that these Indians receive but little assistance as compared to treaty Indians, the sum of their donations in the last two years amounting to \$150 represents a great effort and a true spirit of generosity. Collected at monthly meetings, this total sum is made up of hard-earned dollars which could have been used in needed food and clothing. But they have denied themselves for a greater cause.

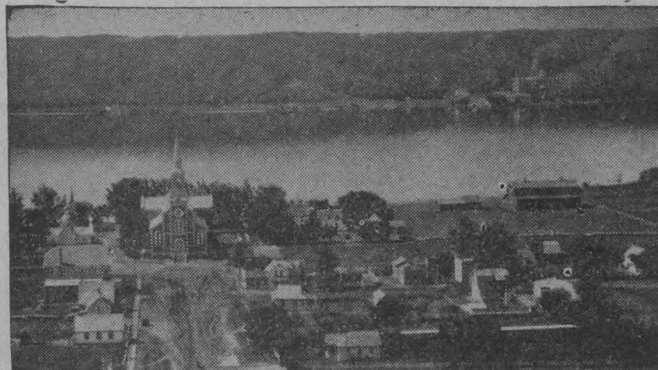
These Sioux Indians, who are not indigenous to Canada, but have migrated after the notorious Minnesota Massacres in 1862, in which they had no share, are truly loyal to their adopted country; they have learned of the common danger, and of the need of relieving suffering, so the Red Cross has become the most popular object of their donations. During the last war, when their income from farming was considerably larger they had made substantial donations to the Red Cross. During this war they still command deserving praise for their spirit of generosity.

The President of the Sioux Red Cross is Mr. Louis Tawiyaka, who, you will remember, has donated a magnificent feather head dress to the Red Cross. This head-dress was sold to the Lion's Club at Regina and it brought in \$30.00. Mr. Tawiyaka and Mr. Andrew Lasuisse, the Treasurer, work untiringly for the Red Cross, and their efforts were well rewarded by a special vote of thanks taking at the December meeting of the Qu'Appelle Valley Red Cross Society to which the Sioux Branch is affiliated.

The attitude of the Sioux Indians might well change the meaning of the expression "Indian giver" to one that expresses the true spirit of self-sacrifice.

SASKATCHEWAN HAS MOST HORSES

Saskatchewan has the largest number of horses of any province in Canada, namely 32 percent of the total for the Dominion, followed by Alberta with 24 percent, and Ontario with 19 percent. The first horse imported into Canada arrived at Tadoussac, P.Q., on June 20, 1647. In 1665, twelve more horses were sent to Canada by Louis XIV and presented to farmers on condition that they feed the animals for three years, and in case of loss through carelessness, the farmer to pay 200 livres (more than \$1,000 today) to the King's Receiver.



Town of Lebret, Sask.

LONE TRAPPER FIGHTS WOLVES KILLS NINE AS SIX GET AWAY

A lone trapper on an ice and snow covered lake in the Hole River district of northern Manitoba fought off a pack of fifteen wolves, killing nine with his rifle before the remainder took to the bush. Previously another trapper, unarmed, had encountered the pack and escaped after brandishing a club at the animals.

This story came out of Manigotagon, about 100 miles northeast of Winnipeg from O. L. Quesnel, a mining man of Manigotagon, in a letter to a Winnipeg newspaper.

The trapper, Quesnel said, was William Gudmundson, who lives in a tiny cabin north of Manigotagon. He encountered the wolf pack as he crossed the lake to his home. Losing no time, Gudmundson took the initiative, firing into the pack advancing toward him. A large wolf toppled and others advanced warily. Again Gudmundson's rifle cracked and the pack hesitated as another dropped to spray crimson on the snow.

Gudmundson, a sure shot with a rifle, aimed and fired again. Another animal dropped and the pack cowered and crouched. The trapper advanced and picked off six others before the rest had a chance to escape. Six did get away, running separately with the cunning instinct of the wolf, to reach the bushes fringing the lake.

Later it was learned that the pack had been encountered by Gus Gulbertson, another district trapper, who had escaped through the bush after waving a club at the wolves. Trappers claim that straight shooting and calmness of Gudmundson in killing nine wolves, which, they said, would demoralize the pack, will result in saving the lives of a great number of deer that would have otherwise been destroyed.



How long ago was man created?

We quote in reply Rumble and Carty (Radio Replies Vol 2):567. From geological research it would seem probable that man was created between 35,000 and 5,000 years ago. This is not a question that has any bearing on religion, but purely a matter of science.

Prayers for Peace

"GRANT US THY PEACE"

O Lord, God of Hosts, we prostrate ourselves before Thee in humble supplication. We pray for our fighting men on land, on the sea, and in the air, that they may be given strength to persevere in Thy grace and nobly to perform their duty. We pray for all those who are in any way engaged in this great conflict, and for our peoples that they may ever preserve confidence in Thy loving Providence. We pray that mercy may be shown to innocent sufferers, that those who mourn the loss of loved ones may be consoled, and that eternal rest may be granted to those who having made the supreme sacrifice, were deserving of Thy tender mercy. These things we beg of Thee, O Lord, so that in the fullness of time this dread conflict may cease, the right triumph, and our children be taught, amidst the blessings of peace, to live in accordance with Thy Holy Law, and thereby to shed the light of Thy truth on a darkened world. Through Christ Our Lord.—Amen.

ACT OF THANKSGIVING

O God of Infinite Mercy and Goodness, we render thanks to Thy most gracious majesty for the courage of our fighting men and for the devotion of those who support and sustain them, by their work, their prayers and their sacrifices for our continued freedom and for the blessings of an unscarred land. We beseech Thee never to forsake us but to prepare us for the reward to come. Through Christ Our Lord.—Amen.

Imprimatur † ALEXANDER,
Archbishop of Ottawa
Ottawa, Sept. 3rd, 1941.

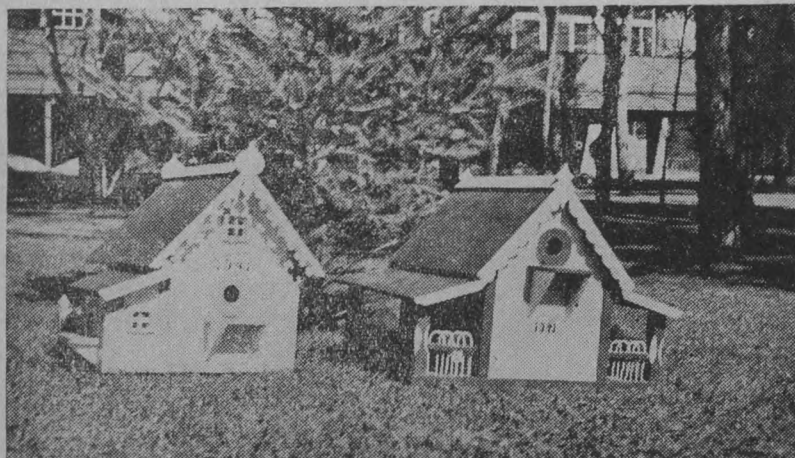


Courage

Courage consists, not in blindly overlooking danger, but in seeing and conquering it.

He who purposely cheats his friend, would cheat his God.—Lavater.

Men err from selfishness; women because they are weak.—Mad. de Stael.



Model Bird-houses

ELK HORNS, 3-FOOT SPREAD

FROM LAKE BED IN ALBERTA

Proof that elk herds once roamed northern Alberta is claimed by Francis Williams of Tofield, Alberta, Ducks Unlimited project manager. Decorating his home near Ministik lake, 30 miles east of Edmonton, is a set of elk horns which his father fished out of Ministik lake in 10 feet water, when falling levels revealed their presence. Part of the complete skeleton which was found, the horns have a three-foot spread, are beautifully shaped and in excellent condition, despite their many years of submersion.

CATHOLIC FAITH

Chapter 3: The Incarnation

be texts from the Scriptures:

"And the Word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth." (John, 1:14).

"Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man." (Phil. II, 6, 7).

"Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus: He shall be great, and shall be called the Son of the Most High." (Luke, I, 31-32).

"Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." ((Matt. I, 20).

The mystery of the Incarnation means that Jesus who existed from all eternity, took a human form from the Immaculate Virgin Mary. Literally Incarnation means the taking on of flesh. Applied to the Son of God, it is that act by which the Second Person of the Blessed Trinity came upon earth and took to Himself a human nature such as we possess. Therefore the two natures, divine and human, remained intact. Besides being God, Christ was also a real man. As God, He raised the dead to life, cured the blind, the deaf and the dumb, the lame and the sick. As man He was baptized in the River Jordan. He was scourged, crucified and buried, but as God He arose again on the third day gloriously from the dead.

As a man Jesus was composed of body and soul like ours. He had the same needs, was subject to the same limitations and discomforts. In His body He suffered hunger and thirst, fasted, became tired, and suffered exactly as we do. His soul also was like ours: "My soul is sorrowful, even unto death," He tells His apostles. (Matt. 28:38). "For the child grew in wisdom and age, and grace with God and with men," (Luke 2). He had a human will: I seek not My own will, but the will of Him who sent me,"—(John 5, 30). In order to subject His human will to the divine, He struggled in the Garden of Olives when His whole Human nature shrank in horror at the prospect of His passion. All these facts, with many others, prove that Jesus had a human nature as well as a divine nature.

While Christ had two natures, He is only **one person**. And this means that His human nature became truly the nature of the Son of God. So that when Jesus died for mankind, He died as God as well as man. St. Athanasius proclaims in his Creed: "As the rational soul and the flesh is one man, so God and man is one Christ." The same Creed teaches: "He is God from the substance of the Father, begotten before all ages; and man from the substance of His mother, born in time; perfect God, perfect man.... equal to the Father according to His Godhead; less than the Father according to His manhood; but though He be both God and man, nevertheless is not two but the one Christ; one, not by the conversion of the Godhead into flesh, but by the taking of manhood

unto God; one altogether, not by the confusion of substance, but by unity of person."

The Incarnation remains for us a mystery, and no man will ever be able to explain it adequately. Our knowledge is too limited and transcended by the divine. Such divine truths are not demonstrated by reasoning, but by the miracles of God's omnipotence.

Mary the Mother of God

"Hail, full of grace, the Lord is with thee; blessed art thou among women." (Luke i, 28).

"There stood by the cross of Jesus, Mary His mother." (John 19:25).

In view of the exalted position which Mary, the mother of Jesus, holds in the mystery of the Incarnation, it is but logical that we add a few words of explanation on her role in the economy of the Redemption of mankind. Whenever God designates a person for some important work, He bestows on that person that graces and dispositions necessary to discharge faithfully his mission. Now, of all participated in the ministry of Redemption, there is none who filled a position so exalted and so sacred as the office of the mother of Jesus. Consequently, there is none who needed so high a degree of holiness as Mary did.

First of all we honor Mary as the **Mother of God**. This is implied in the teachings of the first part of this chapter: Jesus being but one person with two natures, can claim Mary as His mother. The terms parent and child refer to the persons, not to the parts or elements of which the persons are composed. Therefore the mother of Christ is rightly called the mother of God. "And whence is this to me," exclaimed Elizabeth, "that the mother of my Lord should come to me?" (Luke 1, 43).

St. Luke tells: "... the Angel was sent from God to a **virgin** espoused to a man whose name Joseph... and the virgin's name was Mary." (1, 26-27). St. Matthew (1, 25) expressly adds that she remained a virgin until after the birth of Jesus. The Council of Trent teaches the perpetual virginity of Mary. It cannot with decency be imagined that the most holy vessel which was once consecrated to be a receptacle of Deity should be afterwards desecrated and profaned by human use.

Another singular honor belongs to Mary alone. The Angel called her "full of grace", which means that she was excluded from all taint of sin which the human race inherited from our first parents. This is summed up in the dogma of the **Immaculate Conception**. The sanctity of her Divine Son requires such an exemption from sin on the part of His mother.

Deservedly, therefore, is the Blessed Virgin Mary honored above all the Angels and Saints, although she is not adored like God, nor do we believe she is omnipotent.

(Next Chapter:—**The Redemption**.)

—G. L., O.M.I.

Anger

Anger is the most impotent of passions. It effects nothing it goes about, and hurts the one who is possessed by it more than the one against whom it is directed.—Clarendon.

CHURCH CALENDAR

March 22:—Passion Sunday. Gospel: Testimony of Christ (John 8: 46-59).

March 25:—Annunciation of the B.V.M.

March 27:—Seven Sorrows of the B.V.M.

March 29:—Palm Sunday. Gospel: Entry into Jerusalem. (Matt. 21:1-9).

April 2:—Holy Thursday.

April 3:—Good Friday.

April 4:—Holy Saturday. (Fast and Abstinence until noon.)

April 5:—Easter Sunday. Gospel: Resurrection of Christ. (Mk. 16:1-7).

April 12:—Low Sunday. Gospel: Jesus appears to the Apostles. (Jn. 20:19-31).

April 19:—Second Sunday after Easter. Gospel: The Shepherd. (Jn. 10:11-16).

April 22:—Patronage of St. Joseph.

THE LIFE OF JESUS

XII—The Deliverance of One Possessed.

Jesus ki awi aya Capharnauming, tcigisakahiganing, ima ekossininigin ot akiwan Nephtali kaye Zabulon. Enamihakijikatinigin ki ija nassine mawansjihitiwigamikong, kaye kawin wika o ki banahansin tci gagigmat anicinaben.

Kakina o ki kitci mameketenimikon eji kikinohamaket anic ki nissitotakossi gackiewisiwin ayat tci kikinohamaket, kawin tabicko winawa objibihigewininiwok. Mi ima dac isan mawandjihitiwigamikong ayagoban pejik inini ki pindjiyaweckakot Matci-Maniton. N'goting iko enigok oho ki iji pipagi:

"Wegonen nendawendamawyang, Jesus Nazarethening wendjibayan? Ponihicinam. Ki wi angohimin na? N'kikendan awenen kin: Kije-Manito o kitciwawisiman."

Jesus oho o ki iji gijiganonan:

"Pisan, naye nagaj aha inini."

Jikwa Matci-Manito enigok o ki mamikowebinan ini pandjiyaweckawat, kaye mitakamik o ki pagamiciman ima nibawitit anicinaben; mi dac ka iji sakahang pakij kitci bibagit, kawin dac anawi n'gotano ot ondji iji wissakawassin.

Kakina anicinabek ki kitci segisiwok, kaye oho ki iji kakawetcindiwok:

"Wegonen nanda oho? Wegonen oho ocki kikinohamakewin? Tabicko geget inapit kaye misi kackiewisiwit iji kakandwe, kaye apucke Matci-Maniton o nandotakon kaye ani ikockawin."

Misiwe Galilewaking ki nondagwat oho mamanan-dawitotamowin.

When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell.—Penn.

? THE QUESTION BOX ?

If Catholics marry in City Hall, is the marriage valid?

No. Civil laws will recognize such a union, but Church law refuses to do so. The Marriage of Catholics is a Sacrament, not merely a civil rite, and therefore it is subject to the laws of the Church. Catholics who violate this law incur the guilt of serious sin, and they have no right to live as married persons until they are rightly married by their proper pastor.

May a Protestant be best man at a Catholic marriage when he is a relative of the groom?

Our Bishops have the right to allow this, and petitions for permission may be made through the local pastor or his representatives at the rectory. If there is no exceptional situation, the permission will usually be granted; but if there is scandal or ill will thus caused, the authorities will be reluctant to permit such a thing.

Does a person get the gift of final perseverance for making the Nine First Fridays? Is it infallible?

That was "the Great Promise" written by St. Margaret Mary in the year 1688. There is nothing magical or infallible in it. It presumes that persons have the right dispositions at the moment of their dying. No one is dragged into heaven. The Great Promise says that those who love the Sacred Heart will never be lost eternally.

If a person arrives at Mass after the Gospel, has he missed Mass?

Many times tardiness at Mass is understandable, because of an accident; but more often it is nothing but culpable carelessness. The law says that Catholics must attend all the Mass, from start to finish. Missing a small part on Sunday will not be a serious sin, but it will usually be venial unless there is some cause to excuse it. People who arrive "in time for the Gospel" have not missed Mass, but they are bound to supply the part they lost, by attending another Mass up to the point where they first came in. Reasonable causes will excuse from supplying the omitted parts. It is better to make an effort to be on time, than to memorize all the rules in this matter.

I live far from a church. Am I still obliged to attend Mass every Sunday?

It is impossible to answer this until all the other circumstances are known. Surely a short walk will not excuse from the duty of Sunday Mass; at the same time, a walk of more than 3 miles is considered as sufficient to excuse. Many people walk farther than that, but it is doubtful whether they are obliged to do so under pain of serious sin.

Generally speaking, any middling grave reason will excuse if it involves notable inconvenience to oneself or one's neighbor. Frivolous reasons are no good, but on the other hand, extremely serious reasons are not necessary. People who have automobiles and are in ordinary circumstances must attend Mass, even though they have to travel for half an hour to get there. It is hard to compute these details mathematically, but it is rather clear that persons with cars should feel obliged to drive as far as 20 miles for the Sunday Mass. Consult your Pastor or Missionary, if doubt still persists.